

Canadian

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# SIGNS OF THE TIMES

The Cure for  
JUVENILE  
DELINQUENCY

In  
Father's  
Steps



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The EDITOR suggests  
the CURE for

# JUVENILE DELINQUENCY

JUVENILE delinquency is a mild term for boy and girl crime. And it is sweeping the country in a wave of alarming magnitude. Teen-agers are showing the world that they, too, can get in on the questionable rewards of lawlessness.

They didn't learn their toughness in the war, where toughness was at a premium, but they learned it chiefly because of the war. For father went off to the services, mother took a war job of some kind, and the home restraints were let down. The children ran the streets, often stole money to see the movies, and there found how to point a pistol and yell, "Stick 'em up!"

The backwash of war has rendered our communities crime-ridden. Inexperienced youth are the main offenders, and they are committing and getting away with some of the boldest and most fiendish crimes of all time. Here are some of the facts that are being blazoned in the news and comments:

Major crimes have descended to youth below twenty. Juvenile delinquents have increased twenty to one in three years. Youthful criminals are hard beyond belief and seem indifferent to punishment. Adolescents appear to know everything there is to know about the seamy side of life. They want excitement and sensation regardless of all consequences.

And we do not have to seek far to find the causes. Hasty marriages and quick divorces are the order of the day. Movies depicting, and glorifying, crime have stolen practically all interest from the church and Sunday School. There are more barmaids than there are girls in college. Sex magazines by the million are giving youth a false and degenerating view of life. Venereal disease is spreading appallingly, and tens of thousands of girls are caught away into white slavery every year.

Abortions do to death an increasing number of infant lives, and illegitimate children have become common. Drinking and smoking mothers are seen on every hand, and are popular. The cigarette and liquor account for thousands of youth drifting into criminality. The dance and beer halls and the night clubs are crowded to the doors. Alleged music, of the swing variety, stirs the worst passions of its addicts.

Divine prophecy thunders over the scene of wild revelry, crime, and moral filth in these "perilous times" of the "last days." "For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false ac-

cusers, incontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasures more than lovers of God." 2 Timothy 3:1-4.

Nor are all the causes to be attributed to human weakness. The "heady, high-minded" teachers of youth inculcate ideas of "self expression" in their minds, and decry "inhibitions on self-development" till minors rebel vigorously at any curbing of their whims and desires. And the "barnyard morality" which is the logical outgrowth of the theory of the animal origin of the race is letting loose upon the world a spawn of educated degenerates.

What is the cure for all this? One would think that the first and most reasonable thing to do would be to remove all the causes which have been named. The drawback about that is that some adults will not agree that all these causes are pertinent; and too many who do believe that our list of causes is responsible for juvenile delinquency are not ready to deprive themselves of these indulgences in order to save the youth. And the implication of the prophecy is that the majority of parents will continue to go their headlong way, regardless of the consequences to their children.

Of course the parents are most to blame for the crimes of youth. Their precepts and examples are far stronger than any to the contrary which society may bring to bear. They direct the child ideals to the church or the movie, the supervised playground or the streets, the "soap opera" or the finer music, the "gang" or the school. In view of the established fact that a child's life pattern is set by the time he is six years old, it is evident that parents are the chief arbiters of his future. As our cover shows, the little one follows the footsteps of his parents.

While we cannot expect, because of the tendency of the times, that juvenile delinquency will be materially curbed, we can point out how individual parents can eliminate it entirely from their own families. The remedy lies in careful home training in early childhood, with the mother's constant attention, and with ideals set by Bible stories and morals. From babyhood the child should be taken (not sent) to appropriate church services, with special instruction in the school of the church. Guidance through

Bible religion is the prime essential in guarding against waywardness. "Train up a child in the way he should go: and when he is old, he will not depart from it." Proverbs 22:6.

We are not going to stem the tide of juvenile delinquency by swallowing such statements as the following from Canada's Deputy Minister of Health. He is reported to have said:

"Parents who never show annoyance or irritation give the child a totally untrue picture of life. They should even take a sock at him sometimes—but they should be sure to say, 'I took a swing at you because I got mad. I did it because I'm bigger than you. If you were bigger, I wouldn't have done it.'"

This inference that all parents do and should punish their children only when they get angry, and because they are stronger, is far from the right way to teach children self-control and to impress upon them that might does not make right. Such pernicious views of discipline are undermining wise parental control to the mind of the child.

And this from the same source: "Faith is of vastly inferior quality of intellect. The people capable of having faith are of the type of the Australian bushman—the lowest type of human being. Any moron can believe anything, and can maintain faith most steadfastly. An intelligent person cannot, except by distorting his ability to think—in most cases that has already been done for them as small children."

This is the philosophical mixture of good and evil that is destroying our youth. It is true that blind belief in the superstitions of false religions and the vagaries of the theory of evolution are of the low type mentioned. To believe that we are ascended from animals is to make us brother to the intellect of the brute. But faith in the inspired Word of God requires such high intelligence that few self-made philosophers of our day attain to it. We are compelled to conclude that General Chisholm has no experimental knowledge of Christian faith, and therefore is not in a position to judge. "For he that cometh to God must believe."

The Bible has abundantly proved itself to be the cure for juvenile delinquency.





The critics would now be crunching on the last bone of the prophecy of Daniel if archaeology had not proved them wrong.

Recent archaeologists assert that its narrative is so vivid, minute, and real that it must have been written at the time of Babylon's greatness—not two or three hundred years later. The charge that it was the product of an after generation is not new. More than seventeen hundred years ago the same accusation was made by such skeptics as Philo and Porphyry; but every succeeding century has given cumulative evidence to its divine and unerring truthfulness.

To beautify proud Babylon, armies of workmen performed the seemingly incredible task of transporting huge granite and marble blocks, and giant cedars from the Mediterranean coast, across seven hundred miles of desert waste. An inscription of Nebuchadnezzar reads:

"I cut a road for the cedars, I brought massive, strong cedars of wondrous beauty, whose appearance was impressive, the mighty product of the Lebanon."

It is little wonder that the self-satis-

ARCHAEOLOGY Liberates DANIEL from

## The CRITIC'S DEN

By Roy F. Cottrell

VIEWING the ruins of old Babylon, Sir Austen Layard, the celebrated explorer of dead cities, wrote:

"The traveller visits with no common emotion the scene of so many great and solemn events. Here Nebuchadnezzar boasted of his glories and was punished for his pride. To those deserted halls were brought the captives of Judea. In them Daniel, undazzled by the glories round him, remained steadfast to his faith, rose to be a governor amongst his rulers, and prophesied the downfall of the kingdom. There was held Belshazzar's feast and was seen the writing on the wall. Between those crumbling mounds Cyrus entered the neglected gates. Those massive ruins cover the spot where Alexander died."—*Wonders of the Past*, p. 135.

History, romance, and tradition have enshrined ancient Babylon with a picturesque and fascinating charm possessed by no other city of antiquity. Likewise the Bible story elevates Daniel the lion-hearted to heights of spiritual greatness rarely attained by mortals. He is mentioned as a man of outstanding piety (Ezekiel 14:14); while Josephus states that during his later years, the venerable prophet was regarded with an esteem and reverence almost akin to worship.

In the latter part of the nineteenth

century, numerous Biblical critics trained their heavy artillery upon the records of the past, to shatter beliefs and convictions not in accord with modern evolutionary thought. They asserted that the greatness and glories of Babylon had been grossly exaggerated, that such names as Belshazzar and Darius the Mede were doubtless fictitious, that Daniel, if he ever existed, was not the author of the book that bears his name, and that this asserted prophetic volume must have been written at a later date, after the events predicted had taken place.

But during this age of scholarly unbelief, how remarkable and providential that archaeology, "the handmaiden of history," should arise to vindicate and authenticate the Bible story! We now know that Babylon was indeed a mighty city, even when judged by modern standards, that the hanging gardens, rising terrace upon terrace, existed in all the unmatched grandeur with which legend has invested them, that its palaces were majestic—one three and a half, and the other eight miles in circumference—that its temples, mansions, and pleasure grounds were magnificent, and that this queenly metropolis was indeed a "golden city," "the beauty of the Chaldee's excellency."

Regarding the book of Daniel, emi-

fied monarch should exclaim, "Is not this great Babylon that I have built?" For in the words of the historian, "No other city built by man reached such towering heights of greatness."

Yet, the eyes of the prophets Isaiah and Jeremiah, surveying the unborn centuries, declared that the "golden city" would become "heaps," "without an inhabitant." (Isaiah 13:19, 20; Jeremiah 51:37.) Thus it lay for many centuries, its very site almost forgotten, until the German Oriental Society began in 1899 to unearth its ancient mounds.

Figures of lions, executed in brilliantly enamelled tiles, were dug from the ruins, many as bright and perfect as when they glistened on the walls of Babylon twenty-five hundred years ago. Thousands of inscriptions on brick and tile were recovered; and with one voice they concur with the Bible story that Nebuchadnezzar was a very religious man. On one of these tablets, a royal prayer is preserved:

"Lord of the gods, my divine Creator, before Thee may my deeds be pious, may they endure forever. Life for many generations, abundance of posterity, a secure throne, and a long reign, grant as thy gift. Truly Thou art my deliverer and my help."

Many critics of the Word have ridiculed the story of Nebuchadnezzar's mad-



ness, but the linguists have now deciphered an ancient document which mentions a time when the illustrious monarch transacted no business. It states:

"In all my dominions I did not build a high place of power. In Babylon buildings for the honour of my kingdom I did not lay out. I did not sing the praises of my Lord, I did not furnish His altars with victims, nor did I clear out the canals."

For centuries the infidel historian pointed to Belshazzar as a non-existent creature of fancy; but to-day he is known to have been a very real and actual sovereign. His name appears on commercial contracts and state documents, some of which ascribe to him royal powers and dual rulership with his father Nabonadius. On a prayer tablet of the latter are these words:

"As for Belshazzar my first-born son, place in his heart fear of Thy great divinity, let him not turn to sinning; let him be satisfied with the fullness of life." Evidently the old king was definitely worried over his wayward son.

The records reveal that Nabonadius and his brilliant daughter Belshalti, established schools and a famous museum of antiquities in Babylon. The specimens were labelled, classified, and mounted. On one clay cylinder that was already 1700 years old in the days of Daniel, is this most intriguing label: "Copies of bricks of Ur, the work of Bur-Sin. . . . The Priest of Ur has singled them out and copied them for men's admiration." He little realized how long that admiration would last!

The excavators have also unearthed the royal banquet hall, its foundations 56 x 168 feet, where Belshazzar drank "to a thousand of his lords," and where the "bloodless hand from the sleeve of darkness" traced those fateful words on the palace wall.

Again, "Darius the Median" has been a favourite target for the arrows of infidelity. History was silent concerning him, but from the crumbling ruins, imperial records have been recovered which state that on the 16th day of Tammuz, Gobryus (evidently Darius), "entered Babylon without a battle;" while Cyrus did not arrive until three and a half months later. The inscriptions also reveal that for several years Gobryus (Darius) continued as ruler of Babylon.

Archæology has indeed provided us with a new book of Daniel. It is no longer in the critics' den. Its characters appear as very real men. Its historicity is fully established; while its critics are stunned and speechless.

Ezekiel, a contemporary of Daniel, commended the hero of Babylon as a man of unimpeachable character. The angel Gabriel eulogized him as a "man greatly beloved;" while Christ voiced approval of the study of the book of Daniel, saying, "Whoso readeth let him understand." One young man who listened treasured those words; and in later years when he penned the book of Revelation, used over forty quotations from Daniel.

We too, should be inspired to diligently peruse and explore the book of Daniel, for it contains a vital message for the men and women of this modern age.



The world is sick and tired of the woe of men's bodies shattered by war.

## Is PEACE a VAIN HOPE?

By Herbert R. Thurber

ON JUNE 18, 1940, Prime Minister Winston Churchill said: "What General Weygand called the Battle of France is over. The Battle of Britain is about to begin. On this battle depends the survival of Christian civilization. Upon it depends our own British life and the long continuity of our institutions and our empire. The whole fury and might of the enemy must very soon be turned upon us. Hitler knows he will have to break us in this island or lose the war.

"If we can stand up to him all Europe may be freed, and the life of the world may move forward into broad sunlit uplands; but if we fail, the whole world, including the United States and all that we have known and cared for, will sink into the abyss of a new Dark Age made more sinister and perhaps more prolonged by the lights of a perverted science.

"Let us therefore brace ourselves to our duty and so bear ourselves that if the British Commonwealth and Empire last for a thousand years, men will still say, 'This was their finest hour.'"

Painfully has the world waited and worked for the hour of peace in Europe.

The time has come. Well is tribute paid to the indomitable people in England and on the Continent of Europe who would not quit; but rallied to the forces of resistance, and to-day see their efforts honoured in victory!

Time goes on, and the gallant victors must meet other things.

"We call him strong who stands unmoved,

Calm as some tempest-beaten rock,  
When some great trouble hurls its shock;

We say of him, 'His strength is proved,'

But when the spent storm folds its wings,

How bears he then life's little things?"

When it is attempted to displace organized destruction with organized peace, what will be offered to satisfy the world's hunger for progress and change? Can the supreme efforts for long-lasting tranquillity so occupy our attention that any excessive desire that may soon arise will be satisfied? How long can a nation occupy itself with internal rehabilitation and development, and friendly assistance to other nations as they heal the

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scars of war, before it turns to accomplishments outside the realm of peace? Will the nations soon feel that they are circumscribed by the machinery they have set up to preserve the peace? When these times come, present peace arrangements will be tested to the limit. They will not stand the strain unless held by some strong cohesive force. We ask these questions because the answers must be found, and included, in any enduring peace.

No statesman to-day believes that any plan in itself is a guarantee of peace. Said the late Franklin D. Roosevelt in his report to the United States Congress on the Crimea Conference: "No plan is perfect. Whatever is adopted at San Francisco will doubtless have to be amended time and again over the years. . . . No one can say exactly how long any plan will last. Peace can endure only so long as humanity really insists upon it and is willing to work for it—and sacrifice for it."

While the United Nations seek for the best peace organization possible, their success depends upon the spirit of peace among all free and truth-loving people on earth. Without the spirit of peace any peace plan is merely a skeleton minus flesh and blood to give it life. Where is the power to give life to the peace?

It has been said the answer to this question lies in the will of the people. It does; but the answer may be disappointing. Public opinion and the state of mind to-day is shifty, like the wind. Notice how it has changed within the last few years. While hostilities were brewing in Europe and Japan, the western world took the attitude that "It can't happen here." When the forces of totalitarianism invaded Europe and threatened America this attitude quickly changed. After Pearl Harbour and the "dimout" on our coasts, opinion was rife that anything could happen. A few years of bloody war, and "Let us have an enduring peace at all costs" is the opinion of the greater part of the world to-day.

This is an all-out bid for peace that was not known in the "back to normalcy" period following World War I. Now it is agreed that peace will not come to stay unless it has the machinery of force behind it. Paradoxically an appeal to religion is made: "Represent the churches at the peace table," is the cry. Churches and government must unite to make "a kingdom of God on earth." That is public opinion to-day. Therein is a fulfilment of Christ's words concerning His return to this earth the second time.

Much is written in the Bible about the return of Jesus Christ to this earth with power and great glory to give every man an eternal reward. Many warnings prove this great event is coming soon. Taking time to read and consider the signs pointing to the return of Christ causes the observer to ponder the startling exactness of modern occurrences to the Bible description of events before Christ's second coming.

These are some of the things happening to-day that parallel the forecast—wars and rumours of wars, capital and

labour differences, an endless flow of modern inventions, an increase of speed in transportation and communication, a revival of eastern and far eastern militarism, decline of spiritual power, and many others. As a result of these occurrences there arises in the minds of the people who have part in them a philosophy of thinking that is as changeable as the times. Without a true understanding of these things our opinions are apt to be warped and twisted. Included in the possibilities of wrong thinking are our views concerning world peace.

The warning Christ gave us is: "Take heed that no man deceive you." Matthew 24:4. The world is not easily fooled. If it were we would not be striving so urgently to avert the moves we



considered faulty in our attempts to better the peace of 1918 and 1919. The world will never again be fooled into thinking that peace comes only by conquering the aggressor. We now believe that peace will come to stay by fostering an organization to keep peace while we have it. "This," say many peace-makers, "will be realized by a kingdom of God on earth." Part of an address by John D. Rockefeller, Jr. before the Protestant Council of Churches of New York City, expresses the mind of many to-day.

"I see all denominational emphasis set aside. I see co-operation, not competition.

"In the large cities I see great religious centres, strongly supported, ably led, inspiring their members to participate in all community matters. In smaller places, instead of half-a-dozen dying churches competing with each other, I see one or two strong churches, uniting the Christian life of the town.

"I see the church through its members moulding the thought of the world and leading in all great movements. I see it literally establishing the Kingdom of God on earth."

That progress, in making a religious peace, has been made none can deny. Evidently the "kingdom of God" which men would have on earth is beginning to form. The attempt to form it will be made in the great desire to have lasting and durable peace. A united front against the forces of evil is believed necessary.

God has promised peace. It is also His desire that men should live together peaceably. Yet He expressly states that peace on earth will come in only one way—by accepting the Prince of Peace. Because men have not done this, peace

will come with the arrival of the Prince of Peace in the clouds of heaven with all His holy angels to bring peace by destroying evil. To combat this truth Satan has deceived men into thinking they can make peace in another way. Thus the world is promised, from earth, what God has declared will come from heaven. Why be startled into believing this sinful earth will come to a disastrous end? This is the sensible state of mind if men refuse to believe what God has warned. "Why should we look for Jesus to come?" they think. "Is not all that heaven can offer soon to take place on earth—peace, good will, financial security, a united church?"

Christ's warning to be not deceived was very reasonable, for He said further, "Behold, I have told you before." Matthew 24:25. Those trusting God's Word will not be misled. "But of the times and the seasons brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them; as travail upon a woman with child; and they shall not escape." 1 Thessalonians 5:1-3.

What we might call the preliminaries to the last great struggle between truth and error, are finished. The supreme battle of the last great conflict for our souls is about to begin. Jesus is soon coming. Courageously the righteous of all ages have played their part in preparation for this last mighty combat. Through the long years of earth's history men have worked and waited for final victory over Satan and his evil forces. The time is come. Well will tribute be paid to the indomitable soul who trusts in God and rallies to the forces of resistance against sin. His efforts will be honoured with complete victory.

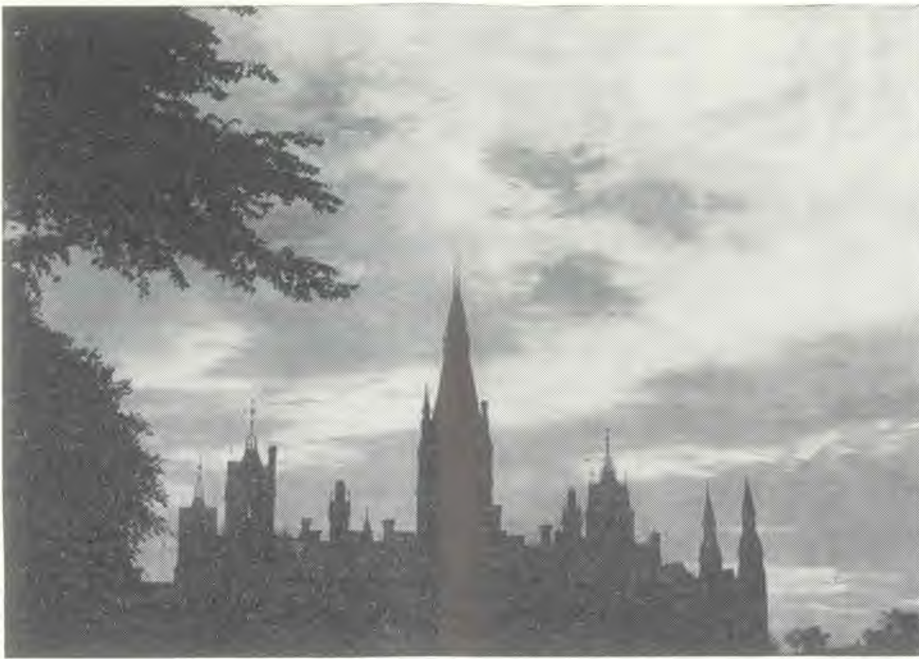
"And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power." 2 Thessalonians 1:7-9.

Satan and his armies are entrenched. He knows the hour of assault is near. Here is his plan; we will offer these enemy-allies the very thing they hope to receive in victory over us—peace. This is what they want. This is what we will give them for a time just before Christ comes. Their minds will be diverted from His coming. They will not look for future peace when they think they have it already. They will not be prepared. Thus we will win them to our side.

But the watchful warriors remember the words of warning—"Take heed that no man deceive you." "Behold I have told you before." "When they shall say, Peace and safety, then sudden destruction cometh upon them."

Take courage, dear heart; the General of our salvation has foreseen all this. He is wise and unconquerable. "For yet a little while, and He that shall come will come, and will not tarry." Hebrews 10:37.





Sunset outlines the buildings on Parliament Hill, Ottawa.

# MAJORITY RULE HAS ITS LIMITS

By Eric A. Beavon

THE question of where individual liberty ends, and rebellion against constituted human authority begins, has been a live issue ever since the first establishment of courts of law. Many insist that, in a democracy, the will of the majority must always be obeyed.

The Bible generally enjoins obedience to constituted authority, drawing no distinction between democratic and autocratic governments. Without referring to the type of government in control, the apostle Peter urges, "Submit yourselves to every ordinance of man for the Lord's sake." 1 Peter 2:13. And Paul commands, "Let every soul be subject to the higher powers. For . . . the powers that be are ordained of God. Whosoever . . . resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation." Romans 13:1, 2.

As if answering the objection, But I can't conscientiously do what the government demands, Paul declares, "Ye must needs be subject . . . for conscience sake." Romans 13:5. Yet Peter and Paul both disobeyed the government of their day, and were put in gaol. Are there then exceptions to the apostles' admonitions? Are there circumstances when we must refuse obedience to government decrees?

The oft-quoted second paragraph of the American Declaration of Independence, begins: "We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable Rights, that among these are Life, Liberty, and

the pursuit of Happiness." Arthur Twinning Hadley, president emeritus of Yale University, has pointed out in his book, "The Conflict Between Liberty and Equality," that "the right to liberty is not inalienable, but may be forfeited by misconduct." (p. 2.) Who is to decide what constitutes misconduct? Is working on the Sabbath day misconduct? We say, Yes. Then should not the liberties of those who work on the Sabbath be forfeited, or at least curtailed?

Seventh-day Adventists have a simple, straightforward answer to that last question. They say, "The first four commandments have to do with our relationship to God, and are therefore not subject to human jurisdiction. The last six commandments have to do with our relationship with our fellowmen, and may therefore be interpreted and enforced by our fellowmen."

Suppose we concede that "the powers that be are ordained of God" (Romans 13:1), and are established "for the punishment of evildoers, and for the praise of them that do well." 1 Peter 2:14. Suppose we also concede that a good citizen will not willingly, deliberately transgress laws enacted to govern the relationship of man to his brother.

How much liberty of action then may we claim, and how much freedom in the pursuit of happiness? Only as much as we can enjoy without threatening another's equal rights. And who shall decide the limitations of our liberties? Who constitute "the powers that be"? Whom

must we obey in this era of overlapping, and frequently conflicting jurisdictions? "Servants, be subject to your masters with all fear," wrote the apostle Peter. (1 Peter 2:18.) But to-day we have so many masters. Shall we recognize ultimate authority as vested in the trade unions, or the straw boss, or the chief of police, or decide to obey only His Excellency, the Governor General?

If ultimate authority is to be vested in men, then we must decide whether the masses or the classes shall rule. It will have to be decided which group of people shall be the dominant factor in the government of the country—the masters of industry, the trade unions, the technicians, the bankers, the clerics, the army, a select group of politicians, or one man. Can any of them adequately represent all the people? No, but all these various groups, together with smaller groups too numerous to mention, have representation in the laws of the land.

The laws of the land define the breadth of our liberties, and they will, of course, be a reflection of the character of the people inhabiting our country, just as divine law reflects the character of God, the Supreme Lawgiver.

There is no law higher than the Law of God, as expressed in the Ten Commandments, and exemplified in the life of Jesus Christ, the Son of God. Under divine law there is perfect liberty for all. "God is no respecter of persons." Acts 10:34. There is no oppression of minorities, nor catering to a particular class, in the Law of Ten Commandments, nor vagueness about any of its precepts.

Sometimes, particularly where a government foolishly endeavours to order the religious life of its subjects, human law conflicts with divine law. Supposing we cannot harmonize a civil law with our conception of God's law and love to God and our fellowmen? There indeed we need to step carefully, praying for

"Our God whom we serve is able to deliver us from the burning fiery furnace."



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Divine guidance that we may neither misconstrue God's will, nor the intent and effect of the civil law confronting us. The Scripture says, "As much as lieth in you, live at peace with all men."

We have seen how the apostles, faced with this perplexing alternative, chose to obey God rather than man. We have another outstanding example of loyalty to God under similar circumstances in the Old Testament.

The chief objection to the Fascist form of government, according to Vissert' Hoof, is that "it creates a new idol, a new God, the deified state." We have an example of a "deified state" recorded in the book of Daniel, and also a record of how it was met by three fearless Hebrew exiles.

The head of one of the greatest empires the world has ever known—Nebuchadnezzar of Babylon—had had a dream. The downfall of his empire, and the rise and fall of many civilizations had been illustrated by the vision of an image, whose head was of gold, whose breast and shoulders were of silver, whose thighs were of brass, whose legs were of iron, and whose feet were part of iron and part of clay. "Thou art this head of gold," the prophet Daniel had told the king; "and after thee shall arise another kingdom." Daniel 2:38, 39.

The idea of his empire's ever going down to defeat and coming to an end was so repugnant to Nebuchadnezzar that he determined to force from his subjects an acknowledgement that Babylon would never be destroyed. He had the pyramids to remind him how other empires had crumbled to dust, but his empire was to be the exception.

He arranged for a great carnival. Governors and princes from faraway territories under his rule were called in. Army captains and justices of the peace were summoned, with counsellors, and sheriffs, and rulers of the provinces.

On the plain of Dura he had a great image erected like the one he had seen in his dream, but entirely of gold, to symbolize the perpetuity of his empire. Plans were laid to make the occasion of the dedication of the image one the people would never forget. Military bands were to play patriotic airs, and at the first crash of martial music on their ears, all the people were to fall flat on their faces before the symbol of an empire on which the sun was never to set.

To insure the success of his scheme, the king-dictator had a great furnace built, and publicized a decree that any who failed to fall down promptly and do obeisance to the image would be thrown alive into the furnace. Suddenly the cymbals crashed; drums beat; and a myriad of cornets split the air with a mighty challenge. The people shouted and fell flat on their faces—all except three Jews!

The martial tempo of the bands slackens, and flutes, harps, and psalteries wooingly tell the story of the beauty and culture of Babylon. The three Jews still stand erect among the grovelling thousands. Nebuchadnezzar himself descends from his throne and strides through the prostrate multitudes, and personally appeals to the three Hebrews not to be obdurate. But the answer

was unequivocal and final. The third commandment forbade such idolatry. "O Nebuchadnezzar," they cried, "We are not careful to answer thee in this matter. Our God whom we serve is able to deliver us from the burning, fiery furnace, and He will deliver us out of thine hand, O King. But if not, be it known unto thee, O King, that we will not serve thy gods, nor worship the golden image which thou hast set up."

Socrates emphasized the importance of the State having "some men who followed unswervingly their own inner light." Jesus, the Son of God, commanded: "Render unto Caesar the things that are Caesar's, and unto God the things that are God's."

Where then does the authority of the state end, and the authority of God Almighty begin? The authority of the state ends, and God's authority begins, where a man's conscience forbids him to go one step further.



## WHEN IT SEEMS THAT GOD IS UNJUST TO YOU, AS COMPARED WITH OTHERS

There is the parable of the king who became disgusted because his subjects were always complaining about their hard lots. So he told each one to put his troubles in a basket and bring them to the palace. There each could look over all the full baskets and would be given the privilege of leaving his own and taking that of anyone else he chose.

They did as commanded, and took time to survey the assorted troubles, little and big. And at the close of the day, each decided to take his own troubles back home with him.

At least we know all our own troubles, and have had some experience in bearing with them after a fashion. And while some of the troubles of other people are very evident to us, how little we can be sure of knowing about all they have to bear. There are some things that are not told, ever, to anyone. There are hidden sores and heart-aches that only the sufferer dare ever know.

How futile, then, to make comparisons, expecting them to be just and fair! And, since we cannot know all about God's dealings with others, as compared with His dealings with us, we will do well to accept what He says about the matter.

And He says, "No temptation [trial] has you in its power but such as is common to human nature." 1 Corinthians 10:13, Weymouth. Most of our trials and hardships are like those of others. Those not like theirs may be like theirs sometime if not now. And if some of our troubles are quite

Speaking in London to the National Liberal Club on August 27th, 1944, Mr. Winston Churchill of England said: "In the days to come, much more exact definitions have to be established about the rights of the individual and the relation of the individual to the great framework of the state. There will be great tasks of building to do." Then he added, carefully choosing his words, "No one has a right to abstain except on grounds of intellectual or moral scruple . . ." By avoiding the expression "religious scruple," so often used, Mr. Churchill extended the principle of religious liberty to all classes of men, whether religiously inclined or not.

A good citizen may at all times, and should, as a Christian, strive earnestly for the repeal of wicked and unjust laws, but he may not deliberately disobey them except as they invade the realm of his conscience. In the domain of conscience the Spirit of God must rule supreme.

different from those of others, theirs are just as hard to bear as ours. So we are assured by the One, the only One, who knows, that He is just with everyone, in the long run.

We must ever remember, also, that God's accounts are not settled with us when this life ends. The books will be balanced in eternity, and only then can we see that we have been given fair treatment.

It may be that we do not deserve as much good as someone else with whom we compare ourselves. We reap what we sow; and mayhap we have sowed more tares than someone else. And sometimes the harvest comes early.

"I made the cross myself whose weight  
Was later laid on me.  
This thought is torture as I toil  
Up life's steep Calvary."

"To think mine own hands drove the nails!  
I sang a merry song,  
And chose the heaviest wood I had  
To build it firm and strong."

"If I had guessed—if I had dreamed  
Its weight was meant for me,  
I should have made a lighter cross  
To bear up Calvary!"

—Anne Reeve Aldrich.

Our finite minds and feeble judgments are in no wise able to decide whether or not God is equitable in His dealings with men. He says He is; and the happiest way is to trust Him.



WHEN the earth came forth from the hand of the Creator, it bore the imprint of divine perfection and loveliness. All nature joined in one glad song of praise. No fading flower or falling leaf marred its beauty.

In the midst of this paradise of delight God placed man, the crowning work of His creation. There, man and nature, unmarred by sin, rejoiced in the light of God's benignant smile. That was the beginning of a perfect day on which God intended the sun should never set. In this lovely home the Creator purposed that man's life should measure with His. As children were born and the human family multiplied in number, the Garden of Eden was to grow until the entire world should become a glorious paradise.

But we behold a change, sudden, cold and devastating as an Arctic storm. The ugly, venomous head of sin protrudes itself and in consequence the words, "In the day that thou eatest thereof thou shalt surely die" (Genesis 2:17), begin to bear fruit. The flowers fade, leaves and grass wither as sorrowing nature weeps for the sin of man. On every side are beheld the first traces of death, "By one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned." Romans 5:12.

With uncontrollable fear the guilty pair appear before the searching eyes of Him in whose presence they had once found fondest delight. With awful distinctness they now realize that the "wages of sin is death." Romans 6:23. Helplessly they prostrate themselves before Him whose love they have spurned, and tremblingly await the sentence of condemnation.

Finite helplessness and despair find their counterpart in infinite love and tenderness. Finite misery excites infinite mercy. Infinite love finds a way out of the darkness, and into the scene is injected a ray of hope.

To Satan, the one responsible for man's desperate plight, the Creator speaks, "I will put enmity between thee and the woman, between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Genesis 3:15. The unhappy pair grasp the pledge of deliverance. Hope takes the place of despair. In deep repentance and shame, yet with holy joy, they stake their all upon the promised Seed, who as their Substitute, will die; and in doing so forever destroy the serpent's power. With bowed heads they accept their lot of sorrow and death in full assurance that in the Seed of the woman ultimate deliverance from death is certain.

One by one death claims members of the human family. One by one it locks them securely within its gloomy prison house. Centuries pass and the sentence, "Thou shalt surely die," hangs heavily over the guilty race.

Yet, in spite of numberless heartbreaking experiences with death, many of the sons of Adam still cling to the first deception, "Thou shalt not surely die." They refuse to accept the Word of God which describes man as mortal and death as an unconscious sleep. (See Ecclesiastes 9:5; 1 Cor. 15:51-56; and Job 4:17.)

## Proclaim

# Liberty to the Captives

In contrast with these, however, the faithful, sensing their condition, most ardently long for the promised Redeemer. That this might soon be realized they cease not to pray. It is this burning desire and the weary years of waiting that leads the Psalmist mournfully to exclaim, "Oh, that the salvation of Israel were come out of Zion." And many an Israelitish woman, secretly, if not openly, cherished the hope that she might be privileged to mother the Messiah.

Then, one day He came, and the scene changes.

A great procession is sweeping along a dusty road on the brow of Olivet above old Jerusalem where for so many centuries have passed the maimed, the halt, and the blind; each seeking in the city of David relief from physical and spiritual suffering—and many hopelessly praying for the end of the journey of life and its welcome release from pain. In striking contrast with the procession of former years, the pilgrims now seem animated and joyful. In the multitude are those whose bodies have been racked with pain and suffering; but whose countenances now reflect the light of health and joy. There are those whose eyes have been opened, whose ears have been unstopped, and whose tongues have been unloosed. Not a trace of disease can be found. All eyes are fixed upon Him who has, by the simple touch of His hand, wrought so mightily in their deliverance.

The crowd reverently gives way as He passes, remembering the words, "Behold thy King cometh unto thee . . . riding . . . upon a colt the foal of an ass." Hark! the children are singing—the great multitude catch up the strain, "Hosanna!

Blessed is He that cometh in the name of the Lord." Mid waving of palm branches and with shouts of praise the joyful company reach a turn in the road where the city below comes into view.

The golden tints of setting sun reflect from the city and temple buildings a picture of sublime loveliness. Before the scene the multitude stands as if transfixed. Their Benefactor gazes long and tenderly upon the panorama, then bows His head and weeps.

Below and in full view is the sheep gate—the gate through which for centuries sheep have been led to the altar of sacrifice. He knows that in a few days type will meet antitype. Through that very gate He must pass en route to Calvary. He knows, too, that the voices now so loud with exultant praise will, in a few short hours, be just as loud to cry, "Crucify Him, crucify Him!"

In swift succession events transpire. Up Calvary's hill we see Him struggling beneath a rough-hewn cross. The deed is done.

"O heavens, weep for shame and loss;

O Sun, hide now thy troubled face.

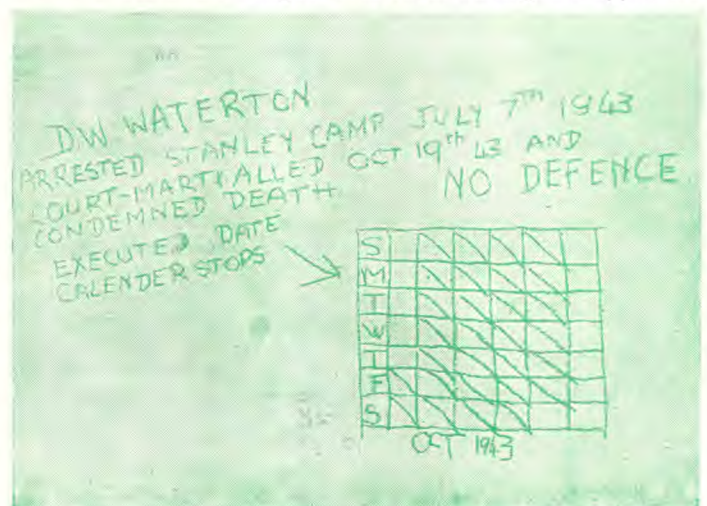
Thy Maker hangs upon a cross

And dies to save a guilty race."

Satan's hellish joy knows no bounds, for at last in his prison house of death the promised Seed lies bruised and crushed. With fiendish triumph the forces of darkness contrive to make the tomb forever secure. A weighty stone, sealed at the governor's decree, closes its entrance. A band of Roman soldiers is detailed to guard the hallowed spot.

Throughout the sacred moments of the Sabbath the Saviour rests in peace. Hours pass slowly into eternity. It is night. Heaven is waiting the appointed

A grim record found on the wall of Stanley Prison Camp, Hong Kong. To those who count the days till death, the sure promise of the resurrection can be an inexpressible consolation.





By  
E. A. Crane



"Why seek ye the living among the dead? He is not here, but is risen."

time, and is about to blast open forever the prison house of death. A mighty angel with divine commission quickly leaves the courts of heaven. Suddenly, approaching from above, a dazzling light pierces the darkness. While the angel unseals the tomb, rolling the stone aside as if it were a trifling pebble, the earth quakes, and the guard falls powerless to the ground.

The majestic angel lifts his voice and solemnly cries, "Son of God, Thy Father calls Thee." The triumphant shout pierces the ears of death, and the Son

of God, a mighty Conqueror, responds, proclaiming, "O death, where is thy sting? O grave, where is thy victory?"

Again the scene changes. Men are groping to-day as in the blackness of night. The query of an ancient patriarch finds its echo in the heart of modern man. "If a man die shall he live again?" Job 14:14. Is death a plunge into uncertainty? Is there no hope beyond the grave? Is the future always to be dark and unknown?

Into this dismal picture is also injected a ray of hope—the same hope proffered

our first parents so many centuries before, yet now forever settled and rendered gloriously certain by the Saviour's victory over the tomb. The answer is the same to-day as then, "As in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22. Job answers his own question as in holy confidence he addresses God, "All the days of my appointed time will I wait, till my change come. Thou shalt call, and I will answer thee." Job 14:14, 15.

Of this *change* the great apostle also speaks. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality." 1 Corinthians 15:51-53.

Revealing that the time for the sounding of the trumpet is at the Saviour's second advent, he declares, "For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first: Then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord. Wherefore comfort one another with these words." 1 Thessalonians 4:16-18.

Comforting indeed is the hope enabling the follower of Jesus to say with confidence, "I know that my Redeemer liveth, and that he shall stand in the latter day upon the earth: and . . . in my flesh shall I see God." Job 19:25, 26.

To-day He speaks as on the glorious morn of His resurrection, "I am He that liveth, and was dead; and, behold I am alive forevermore, Amen; and have the keys of hell and of death." Revelation 1:18.

The grave could not hold Him. He burst asunder the tomb; and His resurrection is heaven's unimpeachable pledge that those whose lives are hid with Him in God will not be forever left in the prison house of death.

The old world, weary with death's dark and dismal design, obligingly blankets the bones of countless millions from the sorrowing gaze of souls still living, yet sadly expectant of death's unfriendly call. All creation groaningly awaits the return of Him whose promise brought to the guilty pair in the Garden of Eden such unspeakable joy and hope.

Soon He will speak again. Even the dead will hear His voice, and the righteous will come forth from their dusty beds clothed with radiant health and immortality. "The last enemy that shall be destroyed is death." 1 Cor. 15:26.

Then will Eden be restored more glorious and lovely than ever before, and there again, forever beyond death's unhappy domain, the redeemed of the Lord from all ages will bask in the effulgent glory of God's eternal smile.



# THE WORLD

TODAY and

## The Atomic Complex

SOMETHING has happened to humanity when everything men think about is shadowed by the release of atomic energy. The public mind has taken on an inferiority complex with reference to our ability to preserve ourselves. Every plan for the future has "the bomb" injected into it.

Scrap or revise drastically the United Nations charter, say the gloom mongers. Revolutionize military methods of attack and defense. Scatter industries and populations. Abandon former methods of education. Throw international treaties into the fire. In short, turn the world up-side-down. "Nothing will ever be the same again."

It is simply amazing what a stupendous manifestation of physical power will do to men's minds, and hearts. And when that power seems to be beyond harnessing by the men who let it loose, when that power could be button-pressed by some irresponsible person to obliterate the human race, the bare thought of it raises goose pimples.

The men in the "know-how" are not only "scared stiff"; they are scared stark. They don't know what to do. We hear a whistle once in a while from some "cheerful idiot" who is trying to keep up courage; but it soon trails off into a wail in the darkness.

The primary reason for the almost universal despair is that men had come to believe in their own supreme ability to preserve and perpetuate civilization by physical power. For instance, by steam, electricity, gas combustion, fighting strength of armies and navies and planes and, greatest of all, by world government. But the bomb has dropped, and all these as stabilizing elements are made obsolete over night. Physical might won't save us. It will destroy us. Devastating thought!

But the child of God has no fear for his future. He has been trusting in the spiritual power of God, not in his physical power which He has allowed men to tap in the form of atomic energy. No bombs can destroy the world without Divine permission. God loves those who love and obey Him.

A foreview of the present crisis has been given by that inimitable prophet of our times, Peter the Apostle. In this we place our faith: "Blessed be the God and Father of our Lord Jesus Christ! By His great mercy we have been born anew to a life of hope through the resurrection of Jesus Christ from the dead, born to an *unscathed, inviolate, un fading*



All over the world the lights are being made ready to "come on again."

*inheritance; it is kept in heaven for you, and the power of God protects you by faith till you do inherit the salvation which is already to be revealed at the last hour." 1 Peter 1:3-5. (Moffatt).*

## Evolution to the Rear

HAVE YOU heard anything about the evolution theory from the scientific guessers since the atom bombs fell? Heretofore, you know, they were loud in their assertions that nothing catastrophic had, or would, or could occur in the steady and gradual development of life on the earth.

There could not have been a six-day creation, the evolutionists announced. It took millions, if not billions, of years for nature to arrive at the stage where it is now. And there could not have been a Deluge, at least not within a year's time, for Nature doesn't work that way.

So they flatly denied the Bible account of history and natural development, called God a liar, and turned millions of youth to scoffing at Divine inspiration. It was a tragic apostasy in the ranks of the Christian church.

And now these same scientists are shouting warnings to high heaven that within three or five years the whole world could be completely blown to pieces. And they are sure of it. Whether it will be or not is not to the point. If it can be, then their evolutionary theories went up in thin air with the first atomic explosion last summer.

Was Darwinism the first casualty of the Atomic Age? We are waiting for an announcement of its demise—or an explanation of the sombre silence of "science falsely so called."

TOMORROW

## God's Answer to the Atomic Bomb

THERE is an amazingly vivid and accurate description of an atomic explosion in the Word of God. It is found in Joel 2:30. Writing of great and spectacular events as the "day of the Lord cometh," (Verse 1) "in the last days," (Verse 28 and Acts 2:17), the seer of our times says, "I will show wonders in the heavens and in the earth, blood, and fire, and pillars of smoke."

How strikingly this forecast fits the momentous occurrences of our recent past! Never before in history has blood flowed in torrents as it has in the latest war, with an estimated thirty million people dying by violence. Never have greater fires been kindled and burned over vast city areas. And such fires! They reached the magnitude of a tremendous furnace, sucking up the very air and suffocating tens of thousands of human victims.

The maximum of demolition, however, was reached in the atomic bomb, when "pillars of smoke" rose sixty thousand feet into the air. Read the descriptions of eye-witnesses and look at the pictures of these terrific upheavals. Pillars of smoke they were, their towering sides clearly outlined against the sky, and their immensity seeming to support the arches of the atmospheric heavens. They were a preview of the massive architecture of the age to come.

But hold your amazement and admiration! These wonders are only incidents compared with the momentous outpouring of the Spirit of God narrated in the preceding verses, "It shall come to pass in the last days [reading Peter's translation] that I will pour out My Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions." Joel 2:28.

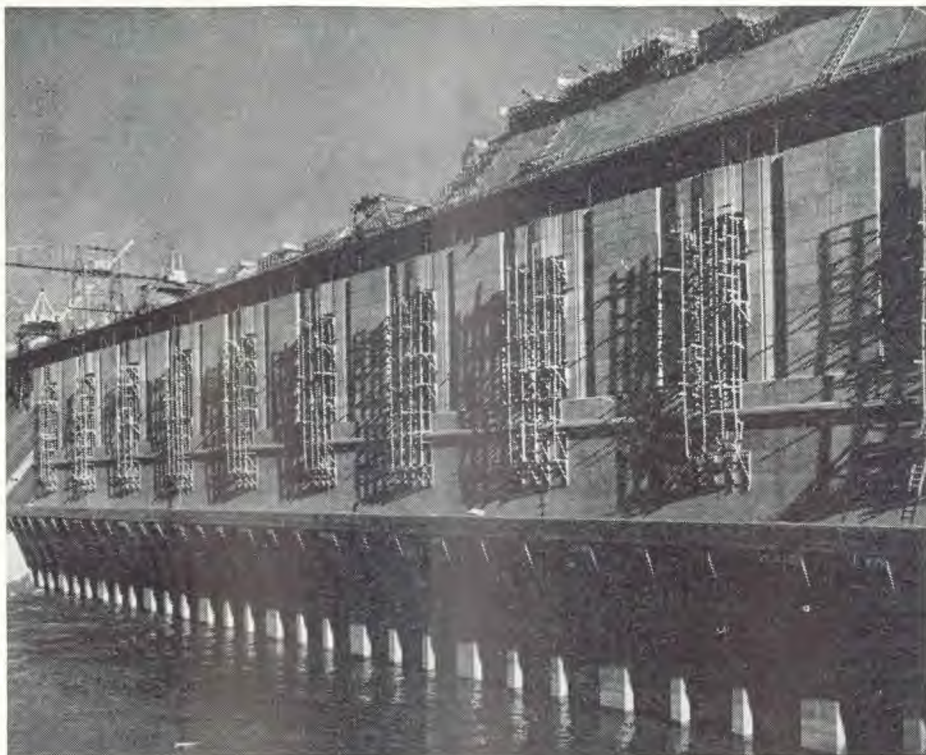
God is saying to those who know and trust Him that in the days of the wonders He predicts there will come such an outpouring of the power of the Spirit of God on men as never was before—as if the super power of atomic fission were but a symbolic forecast of the greater power to accompany the pouring out of the Divine Spirit in the days just ahead.

It is said that men's morals are five hundred years behind their scientific knowledge. The scientists discovered nuclear energy half a millennium before they were ready industrially and morally to control it for man's benefit in-



stead of for his destruction. Being unready, their knowledge threatens to annihilate them.

What about the children of God being ready for the outpouring of the spiritual dynamic? Undoubtedly that deluge of power will obliterate those who are unready, for "our God is a consuming fire" to those who deny His rule. Apparently the Spirit of God will be poured out upon "all flesh" to give man one last chance to turn to his Creator in sorrow for sin. For those who refuse the loving invitation (and according to prophecy the vast majority will refuse) there is nothing left but total destruction; for God must finally have a clean universe.



"The largest man-made structure ever conceived"—the Grand Coulee Dam, Washington State, is now complete; but it represents an age of power now eclipsed by the Atomic Age.

However, there is still time now for "whosoever will" to get ready to be energized and saved by that rain of power. Now is the accepted time to think seriously about this readiness, for decisions cannot be made suddenly when the last hour arrives.

## Why Protestant Union?

PROTESTANTS and irreligious people alike are growing more vehement in their protests against Protestant disunion, and more urgent in their pleas for Protestants to get together. One would think that the gravest fault of the varied denominations is that they are not one church organization.

Roman Catholicism is taken as an example of unity. However, it must be pointed out that Catholics are widely divergent in their views on some vital issues, such as temperance. They do hold together, though rather by dictatorial rule than by democratic preference.

In this magazine, supported by the Bible, we make a difference between true and apostate Protestantism. The first Protestants never did come out far enough from the doctrines and policies of Rome; and since then many of them have ceased to protest very strongly on the vital truths which inspired Luther to nail his theses to the door of Wittenberg.

We believe we are true Protestants—and we are still protesting. True Protestants do not favour Protestant union, at least not by the present methods which are being used to accomplish it. Here are some of our reasons:

1. Its chief objective appears to be

political pressure. Get Protestants together so that they can exert stronger influence on governments to legislate in favour of Protestant viewpoints. Get Protestants together to oppose politically dominating Catholicism. Get Protestants together to save the country from this or that political or social scheme. Recently a Protestant clergyman is reported to have said that all that is needed to solve the problem of a "united Canada" is that Roman Catholics get "a knowledge of the word of God." Is political unity the aim of God's church in the world?—We ask.

Regardless of the right or wrong of the objectives of church pressure on government, religious bodies (as organizations) dipping into state affairs is incompatible with the true function of religion, and always has been dangerous to both religion and government. Let the individual church member contend and vote for his political ideas, but the church as a church had better keep free from political affairs. It is just as danger-

ous for Protestantism as for Catholicism to dictate to legislators.

2. We would not want to join in a Protestant federation, however loosely bound, and be held jointly responsible for every move which the majority of the member organizations might make. Besides being opposed to meddling in politics, a resort to which too many church leaders are prone, we cannot subscribe to such commonly held beliefs as the evolution theory and its outgrowth of Modernism, with their denial of the inspiration of the Bible, the virgin birth, miracles, literal creation, and the death of Christ as the sinner's Substitute.

It has been suggested that union need not necessitate unity of belief in all doctrines held by the member organizations; but that we may be in concord on such common ground as "the Fatherhood of God and the brotherhood of man." That overworked expression now means to most people the belief in a superhuman power and giving your fellowmen a square deal. Good as far as it goes, but not comprehensive enough to form the basis of an effective union to save humanity, from atomic destruction for instance.

What is absolutely essential now to stave off global suicide is a complete transformation of human hearts. For unregenerate men are more unpredictable and sinister than the atomic bombs which they control. And that change of heart will never be accomplished by church union, but only by the preaching of the saving gospel of Jesus Christ.

3. Every indication points to the fact that Protestant union will make easier a drift back into the Catholic church. Rome is making unprecedented efforts to belittle the Protestant Reformation, and misses no opportunity to invite Protestants back to the "mother church."

No matter how much Protestants may affirm that they want to unite to oppose Catholicism more effectively, they are in reality getting together to present to the hierarchy one enemy instead of many. And the very fact that they find it comparatively easy to bury their differences with one another proves that they will find it just about as easy to bury their differences with the papacy.

To show that the foregoing statements of ours are not pure fancy or unbased fear, we quote from the (Protestant) *Presbyterian* of Nov. 15, 1945: "Protestants are taught, we believe, and Roman Catholics are led to conceive, that there cannot be any possibility of circumstance ever be concord between Reformed (Protestantism) and Old Christianity (Catholicism). We believe that such is not the case, and that in this concord lies the great hope for the kingdom of Christ and perhaps the necessary factor against the onrushing tide of secularism, sin, and disorder which may otherwise engulf the world."

Voices are sounding everywhere to urge that Catholics and Protestants unite to bring about a new world order. Common ground between the two is being extended to doctrinal beliefs. And be sure the Protestants are making *all* the concessions. "Rome never changes."



# WHENCE EASTER ?

By R. H. Pierson



**M**ANY times during my seven-year stay in India I was challenged by non-Christians with certain institutions generally accepted by the Christian church, whose foundations quite evidently did not rest upon the "Rock" of 1 Corinthians 3:11. Such inconsistencies were, of course, very definite stumbling blocks to those seeking to find their way from heathen darkness into the light of the gospel. If the Christian religion contains something vital that is missing from Hinduism and paganism, why, they reason, should Christianity imbibe from the cup of heathenism such dregs of false doctrine?

In one of India's popular magazines, "The Kaiser-I-Hind," there appeared an interesting and thought-provoking article from the pen of an ardent Theosophist, Sophia Wadia, entitled, "The Meaning of Easter." The opening paragraphs are particularly challenging to the student of God's Word:

"To-day is Easter Sunday, a Christian festival. Orthodox churches preach, and orthodox Christians believe, that it was on a Friday that their Prophet was crucified, and that He rose again from the dead on a Sunday, which event is celebrated at this festival."

Miss Wadia then ridicules the Christian practice of celebrating Easter as the memorial of this sacred event. She refers her readers to the authoritative words of The Encyclopædia Britannica to show that Easter originally had no connection whatsoever with the crucifixion and resurrection of our Lord, but is of purely pagan origin.

"The Council of Nicaea, held in A.D. 325, decided that Easter should be celebrated on a Sunday, but we are left with a method of fixing the date of Easter by which it can vary from year to year by no less than thirty-five days, between March 22 and April 25. The date is fixed in accordance with the tables prepared by Clavius for Pope Gregory XIII, when he reformed the Calendar on February 24, 1582, and is an attempt to reconcile the solar with the lunar year, on the Metonic system, with all the complications of the week, the month, the exact and inexact calendar. The tables occasionally produce strange results. In 1923 the full moon of the heavens fell on the Sunday

given by the tables for the celebration of Easter; and the resurrection, going by the real moon, was being celebrated before the crucifixion!" (Vol. 7, p. 859.)

Then our theosophist authoress continues to challenge the validity of Christian practice in the observance of Easter:

"The Easter Festival did not originate in Christianity. Its equivalent was celebrated by the Jews who themselves borrowed it from the pagans. We may mention a few scholars who prove this beyond the shadow of a doubt. Landseer in his 'Sabaen Researches' describes Easter as the modern version of the old names—Ishtar, Ashtoreth, and Astarte. The well-known English historian, Green, suggests that Eostre, the goddess of Dawn and of the Spring, is the root of the word, Easter. The great philologist, Max Muller, traces the words to the Sanskrit root 'vas' or 'us', which means light."

That the authoress of the above article is correct in her assertion that Easter is of pagan origin few informed people today will attempt to gainsay.

What the Encyclopædia Britannica declares is substantiated over and over again by many other reliable authorities. It is indeed unfortunate that one of the most sacred of Christian events should become confused with the relics of paganism! It is even more regrettable that the Christian world should continue to make such a show over an admittedly pagan festival when it is well aware of its unsavoury origin.

The death, burial and resurrection of our Lord constitute such a vital part of the Christian's faith that never should it be allowed to be so associated.

Says the inspired Word, "He is not here: for He is risen." Matthew 28:6. Couched in this simple announcement is Heaven's report of Christ's victory over death. In these words lie the hope of the human race in a life beyond the tomb.

The historian likewise acknowledges the divine Sonship of Christ and the reality of His resurrection when he says,

"For He appeared to them alive again the third day."—Josephus, "Antiquity of the Jews," Book XVIII. Little did this recorder of profane history realize that he was quoting words which would thrill millions of hearts in every corner of the globe, words that would convict sinner, comfort saint, encourage martyr and condemn the unrepentant.

Only eternity will reveal the fruitage of this supreme sacrifice which Jesus was willing to make in order to reconcile the repentant sinner with heaven. This great truth, long cherished by the child of God, stands corroborated by the words of the eminent Jewish historian, Josephus.

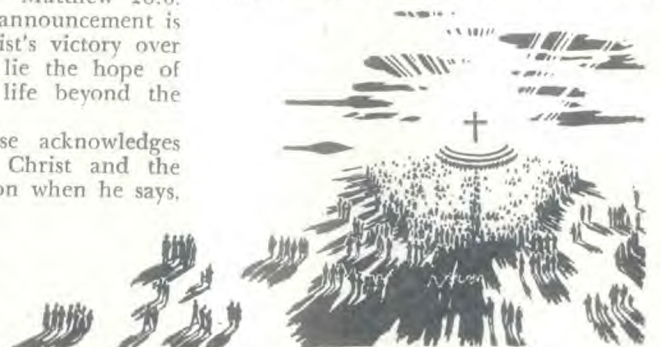
If Easter, then, is not of Christian origin, has God given us no memorial of His resurrection? Most certainly He has—and a most fitting and beautiful one! Listen to the words of Paul, the mighty preacher of the resurrection!

"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection." Romans 6:3-5.

Jesus, speaking to Nicodemus one starlight night nearly two thousand years ago, emphasized the importance of the experience:

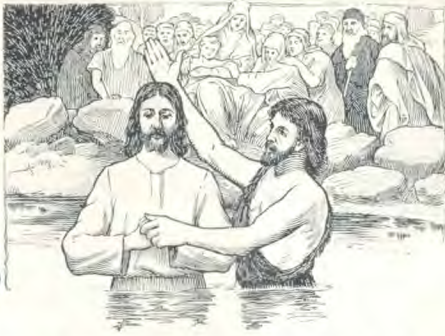
"Jesus answered and said unto him, Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is

Great crowds worship facing the sun on Easter morning.



SIGNS OF THE TIMES





There is a God-given memorial of the resurrection of Christ.

old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, except a man be *born of water and of the Spirit* he cannot enter into the kingdom of God." John 3:3-5.

Paul, in writing to the Galatians, declares that in the rite of baptism one buries the old life of sin and—but let Paul tell us: "For as many of you as have been baptized into Christ *have put on Christ.*" Galatians 3:27.

The word *baptize*, in its various forms, appears some ninety-five times in the New Testament, and finds its root in the Greek word which means to immerse or plunge. So when we speak of baptism we refer to the baptism received by Jesus, immersion, "And Jesus, when He was baptized [Greek "immersed"] *went up straightway out of the water,*" inferring clearly that He and John had gone down into the water for the sacred rite.

The Word of God clearly sets forth three prerequisites to baptism: (1) belief in Jesus, (2) repentance of sin, (3) instruction in the Christian way of living.

Referring to the experience of Philip and the eunuch just before the scene of the eunuch's baptism, we note this conversation between the two: "Then Philip opened his mouth, and began at the same scripture, and preached unto him Jesus. And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized? And Philip said, *If thou believest with all thine heart, thou mayest.* And he answered and said, I believe that Jesus Christ is the Son of God." Acts 8:35-37. Jesus also declared that *belief* should precede baptism. "He that *believeth* and is baptized shall be saved." Mark 16:16.

Not only must we nominally profess our belief in Christ, but also we must repent and turn away from the sin that has been in our life; in the words of Peter. "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins." Acts 2:38.

That the babe in Christ needs instruction in the principles of Christian living is plainly set forth in the parting words of the Saviour as He was about to leave His disciples to ascend to heaven. "And Jesus came and spake unto them, saying, all power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: *Teaching them to ob-*

*serve all things whatsoever I have commanded you.*" Matthew 28:18-20.

What God has commanded us is ably summed up in the Ten Commandments. "Let us hear the conclusion of the whole matter: Fear God, and keep His commandments: for this is the whole duty of man." Ecclesiastes 12:13. Then in the words of the Saviour Himself: "If ye keep My commandments, ye shall abide in My love; even as I have kept My Father's commandments, and abide in His love." John 15: 10.

When the candidate rises from the watery grave of baptism he comes forth as a newborn babe. His old life has not merely been made over and patched up in spots where weakness had prevailed. Oh no! He starts life afresh. "Therefore if any man be in Christ, he is a *new creature*: old things are passed away; behold, all things are become new." 2 Corinthians 5:17.

Then, Paul instructs, that same beautiful sin-free purity should be maintained

with the help of Christ. "As ye have therefore received Christ Jesus the Lord, *so walk ye in Him.*" Colossians 2:6. The same Holy Spirit which called us out from a world of sin will continue to guide us step by step, if our ears are but continuously open to His direction.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God." Colossians 3:1-3.

What a beautiful relationship exists between the soul and its Saviour after baptism. How sad to think that this impressive ceremony has been eclipsed by a pagan festival of unholy origin whose greatest claim to a place in the Christian's life is frilly dresses and new hats, Easter eggs and bunny rabbits.

Shall we not in sincerity cast off the spurious and rather hold fast to the infallible. "Thus saith the Lord"?



## BIBLE QUERIES ANSWERED

**Question:** You seem to be worried about "that troublesome fourth commandment." What did our Saviour say about the commandments? I can't find where He mentions anything about Sunday or the seventh or any other day of the week. He went around doing the same good on every day alike.

**Answer:** We are not at all worried about it, because we are keeping it just the way it reads. We are very happy in its observance, for we are conscious that we are keeping the same day Jesus kept; and who isn't blessed when he walks "in His steps?" The Saviour did not mention days of the week by the names we have now, for they were not thus known then. You will find many references to the "Sabbath" (our Saturday, or the seventh day of the week, which had been kept by God's chosen ones since creation) and a few references to the "first day of the week" (our Sunday).

The seventh-day Sabbath was so commonly kept by the Jews, who surrounded Jesus when He was on earth, that there was no need to tell them to keep it; but He kept it Himself very carefully (See Mark 1:21; 6:2; Luke 4:16; 6:6; 13:10; John 15:10), and he instructed His disciples *how* to keep it. (See Mark 2:27, 28; Matthew 12:1-8; 24:20.) This last reference proves that Christ made provision for His disciples to keep the seventh-day Sabbath at the destruction of Jerusalem, which occurred *thirty-seven years after His crucifixion.* The

seventh day of the week is mentioned *fifty-nine times* in the New Testament as the day for worship.

Much of Christ's instruction concerning the Sabbath was included in His statements on the Ten Commandments, the fourth command of which (and the most explicit of all ten) teaches the observance of the seventh-day Sabbath. He referred to them as "My commandments," or "the law." He said, "If thou wilt enter into life, keep the commandments." Matthew 19:17. "If ye love Me, keep My commandments." John 14:15, 21. He came not to destroy the law, but to fulfil it. (Matthew 5:17, 18.) "It is easier for heaven and earth to pass than for one tittle of the law to fail." Luke 16:17. And He identified what commandments He meant by summing them in the words, "Thou shalt love the Lord thy God with all thy heart" and "Thou shalt love thy neighbour as thyself." The first four of the ten command love to God, and the last six love to man.

True, Jesus "went about doing good," but His healing and teaching were secondary to His one great purpose of saving believing followers from sin now, and paving the way for the final and total ridding of the whole world of sin and its results. He came "preaching the Kingdom." Luke 8:1. The foundation of that Kingdom is His law of Ten Commandments. And the entrance to it is secured by keeping every one of those Ten Commandments. (Revelation 22:14.)



The BEGINNINGS of

# NERVOUS DISORDERS

By A. B. Olsen, M.D.



The pattern of life is set during the first years.

**T**HE newborn babe begins life as the weakest and most helpless animal. With but few instincts, he has everything to learn. His environment, home life and associations count much in giving him a good start. Wise and tactful parental training from the day of birth will modify and neutralize undesirable traits and tendencies. It will aid also in developing a pleasing personality and a good character. The counsel of the Wise Man, "Train up a child in the way he should go; and when he is old he will not depart from it" is sound, and should govern the education of all children.

It is believed that the pattern is made and the foundation laid for life during the first three to five years. Dr. Alfred Adler said, "At five the style of life is fixed." These early years determine the grade of health, happiness and success that will characterize the future man or woman. Most people have some understanding of the proper care and training of the body, but mental health, although of prime importance, is a different problem which few comprehend. The seeds of future emotional troubles and mental disorder are often unwittingly planted in childhood by ignorant, careless parents and nurses.

Early indications of developing mental mischief are not readily recognized by the laity, nor even by some doctors, until the manifestations become more pronounced. Temporary minor peculiarities

and digressions from the normal may not be of serious significance. However, if they persist, a visit to a specialist is advised. Much of the strange talk and queer doings have their source in some type of fear with a mild mental confusion. According to Dr. F. A. Willius of the Mayo Clinic, "Fear is probably the most primitive, prevailing, and forceful of human emotions." This applies particularly to infants and children, many of whom are very susceptible to frights.

Baby is fearless until he has been alarmed. From the first day he must be protected from the common fear of darkness by letting him sleep in the dark at night, which is natural. Children should never be frightened, by threatening, to get them to obey. Kindly persuasion and patient, simple explanation are better discipline. Punishment that frightens a sensitive child, such as confinement in a dark closet or attic, is most unwise, and may be productive of great or even permanent harm. Avoid inflicting autocratic or unfair penalties when excited or angry. The Golden Rule also applies to children.

Shy and timid children are easily frightened. Thoughtless nurses and others often intimidate them and instill fear into their minds. The discipline of fear is reprehensible, and must not be permitted. The child is entitled to a life free from fear or threats. These are frequently the earliest causes of feelings

of unsafety and danger. Never frighten him because of mistakes or temper tantrums. Remember that petulance and tantrums are often the result of fear and fatigue.

All children require wise, kind, gentle training. Most can be led by love and patient entreaty. Tell them why it is safer and better to obey. These little folk have their own thoughts and always need understanding rather than mandatory commands and punishment. The same is true of many adults. Old and young are often not as perverse and obstinate as they seem to be. The best time for discipline, which all greatly need, is in the early years of life when the child is most teachable and easily led. Then the brain is plastic, and there is strong desire to learn and grow up.

For their protection children must be taught the danger of falling, of fire, of drowning, or of wandering away from home. This will aid in preventing bad frights and injury. It is necessary to teach them the consequences of physical hurts.

With fear goes anticipation of trouble, evil forebodings, and a heavy weight of worry, almost as bad as the things imagined. The mind is in a state of commotion which prevents refreshing sleep, and may cause loss of appetite and weight. Such symptoms starting in childhood or youth may persist for years. Few realize the blighting influence upon daily life and the evil effects that result. Fear is always a generous consumer of energy with accompanying exhausting fatigue which is overwhelming at times. There can be little or no joy of life, to which all are entitled, while the mind is obsessed with corroding fear.

Too often fear of losing the mind intensifies the suffering and agony of these nervous individuals. Daily reassurance that these neurotic symptoms are functional and not organic, and therefore curable, is necessary. Proper treatment, which should not be delayed, brings relief and return of the patient's normal health.

SIGNS OF THE TIMES



The brain, with some three trillion nerve cells, is the most complicated as well as the most important organ of the body. Without a normal brain functioning orderly, there can be no useful service of the mind or body. Definite physical pain is a red light, a signal to stop and take notice that some part of the body requires medical attention. A healthy man is not conscious of the circulation of his blood or the digestion of his food, and cannot directly control these important functions.

The mind controls and directs the use of the skeletal muscles, and is aware of their activities. It is obvious that without the activity and direction of the mind the body would be useless for work, and spiritual life would be absent. Mental distress, whether it is pain or worry, also gives warning, which often demands the service of a physician who can deal with illness of the mind. Such a patient may require treatment in an institution.

Among innumerable early warnings of possible impending functional nervous and mental troubles are restlessness, impatience, intolerance, irritability, petulance, ill-temper, distrust, indecision, strange talk and doings, irregular hours, unusual carelessness, disorderliness, neglect of duties and work, the wander spirit, etc. These nervous symptoms gradually become more noticeable and unbearable. The patient is often changeable and self-willed. A dear old lady got tired of the farm and country life, and demanded a sale and removal into a near-by town. But such a sudden and big change was too great a shock for a country-bred septuagenarian. Although comfortably settled in a good new home which she selected, a serious mental depression developed, necessitating hospitalization. Her despondency was centred on the mistake of selling and leaving the farm she loved from her earliest childhood. After a few weeks of sanitarium treatment, including the new electric shock, she enjoyed a good recovery and left contented and happy, a fine example of God's healing power.

Another annoying symptom is indecision, to do or not to do. They don't know what they want. Usually there is little difference in choice and this explains why it is so difficult to decide. It is better to make a poor choice occasionally than to delay and stew about it. Impatience, with increasing irritability, puts a heavy strain on the mind and may lead to strife. All internal friction burns the nerves. It is liable to excite temper and lead to hot words and possible conflict. This is followed by sorrow, regrets, and despondency. A spirit of good will and patient tolerance is the best lubricant.

To avoid nervous tension and maintain mental health, it is necessary to work, play and do everything at ease. Further, the best success is obtained when the mind is wholly concentrated on

Many people imagine disorders that do not exist.



the task at hand, without a time limit. Labour within reasonable hours is normal and beneficial for all healthy people. It is the load of fear, anxiety, and misgiving which does the mischief. Working under feelings of compulsion and pressure brings much strain and tension with a heavy draft on the brain, all of which is more tiring than the labour itself. "Haste makes waste," and it is equally true that worry doubles the load. "Ease does—not force." An effort well done leaves a feeling of comfort and satisfaction. Piece work is not recommended for nervous people.

There is a strong tendency among many to become body-minded and imagine disorders that do not exist. Too much attention is given to trivial discomforts and annoyances which should be promptly ignored. A feeling of fullness or swelling in the abdominal region becomes an ulcer or cancer. A passing twinge of pain in the chest is evidence of heart disease. While these symptoms are a product of the mind they are none the less real to the victim. Even a little palpitation of the heart strikes terror into some worried minds. One lady was told by a drug clerk that palpitation indicated a weak heart and she might drop dead any moment. That statement started a mental illness which landed her in a sanitarium.

Exercise, excitement, pain, or worry

Simple, childlike trust in God drives away fear and worry.



stimulates the heart to beat faster, a common condition called palpitation. Such reaction is normal and should not be noticed. A worrisome person is inclined to have a more rapid pulse than normal.

Disappointed and discontented minds furnish excellent soil for developing and growing imaginary aches, pains, and nervous disorders. Thinking and talking about symptoms is good fertilizer. It

magnifies all fears and pains and increases their hold on the mind. It makes them seem more real and destructive. We read, "What a man concentrates his mind on, that he is." King Solomon said the same 3000 years ago: "As a man thinketh in his heart, so is he." To maintain and enjoy mental health it is necessary to adopt a positive attitude of hope, faith, courage and good cheer.

Fretting about imaginary future troubles and trials, which rarely if ever happen, aggravates a mind already overburdened with present duties and responsibilities. "Enough for each day are its own troubles." (Weymouth) Any state of apprehension and foreboding is more exhausting and causes more profound fatigue and distress than the actual experience, because of the uncertainty. Even though he gets a little sleep, he is still more tired and depressed on waking in the morning. Life becomes a daily load of misery too heavy to carry, a constant "pain in the neck."

Those who have lost the zest of life and find themselves confused and inadequate for the daily task should seek competent medical help without delay. They need wise counsel and guidance to prevent a complete nervous breakdown or chronic invalidism. There are millions of nervous or neurotic people in Canada and the United States. Some unwisely turn to narcotic drugs, such as alcohol, tobacco, or sedatives, all of which are habit forming. They attempt to drown themselves in whiskey, but wake in greater misery to go on a drunken spree for days or weeks. Others seek to drown themselves in tobacco smoke almost continually day and night. Many resort to sedative medication which prolongs the illness without curative effect. Some of these patients need institutional care, and treatment by a psychiatrist, or nerve specialist, which is uniformly successful.

Most of these disorders can be prevented by wise hygiene, including ample rest and sleep, regular hours, good habits, and freedom from anxiety. A quiet, calm, serene life with little or no excitement is necessary.

Every effort should be made to develop confidence and faith to replace the hampering burden of discouragement and fear. All need to learn the lesson of complete trust in God which drives fear away. "Fear not" is repeated one hundred times in the Bible. "If I worry I am not trusting God. If I trust God I have no worry." "Rejoice" occurs more than two hundred times in God's Book.

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As the soft strains of devotional music steal over your senses,  
let your thoughts turn to these—

## Meditations On Prayer

Prayer is the opening of the heart to God as to a friend.

Prayer is the key in the hand of faith to unlock Heaven's storehouse, where are treasured the boundless resources of Omnipotence.

Prayer does not bring God down to us, but brings us up to God.

We do not pray any too much, but we are too sparing of giving thanks.

Our heavenly Father waits to bestow upon us the fulness of His blessing.

God is ready and willing to hear the sincere prayer of the humblest of His children.

We are so erring and shortsighted that we sometimes ask for things that would not be a blessing to us, and our heavenly

Father in love answers our prayers by giving us that which will be for our highest good—that which we ourselves would desire if with vision divinely enlightened we could see all things as they really are.

God is too wise to err, and too good to withhold any good thing from them that walk uprightly.

How can we pray, "Forgive us our debts as we forgive our debtors," and yet indulge an unforgiving spirit?

We may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun.

—Ellen Gould White